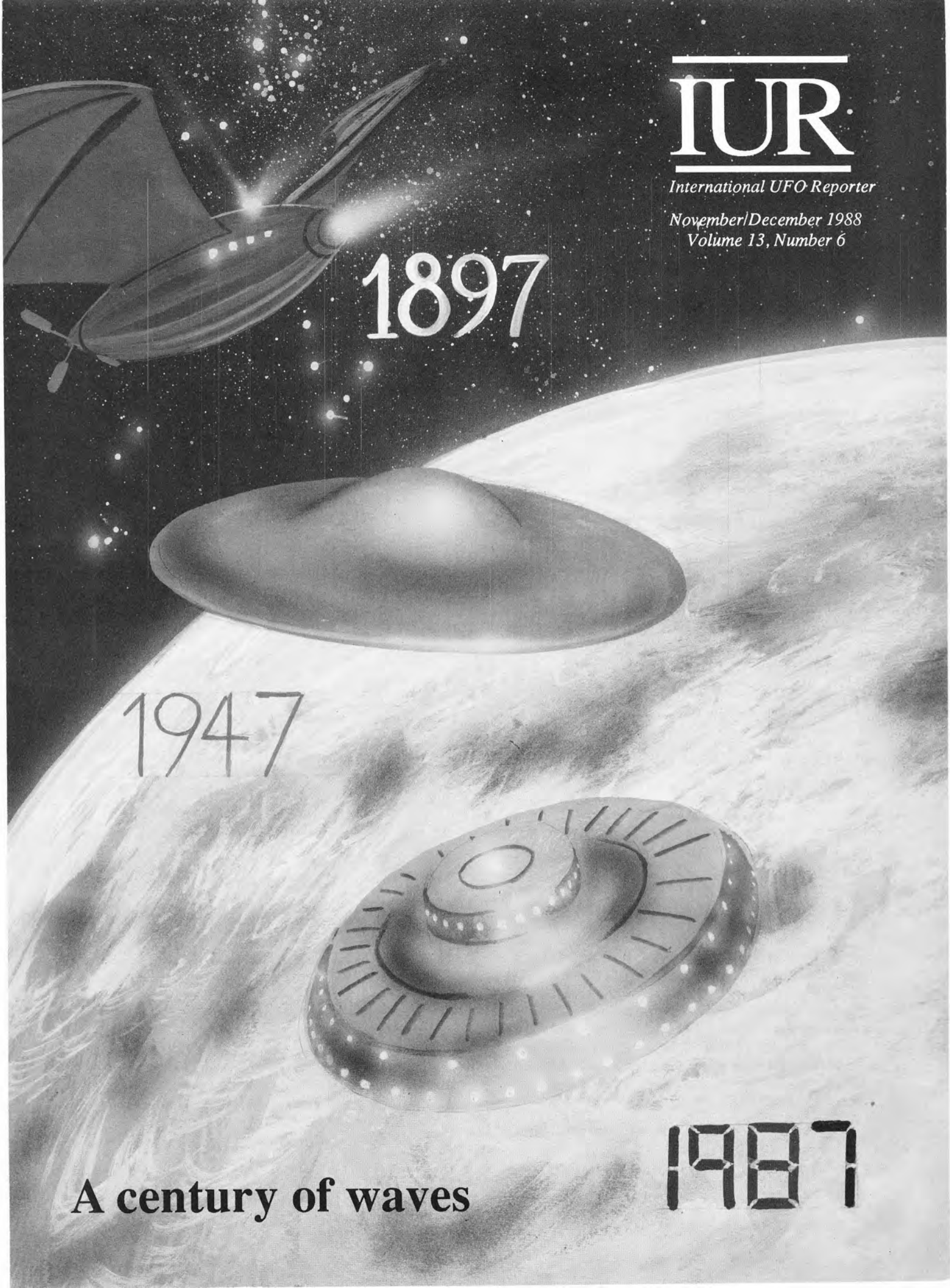

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A century of waves

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EDITORIAL

What New Age?

Jerome Clark

Ufology has long suffered from association with fringe subjects. Debunking-hyperbole artists have equated ufology with creationism, flat- and hollow-earthism, astrology, and just about every other dubious belief system known to the human imagination. Their motive is as clear as their sincerity is suspect: If you impute guilt by association, you don't have to bother yourself with the far harder business of explaining away the considerable evidence serious ufologists have amassed over 40 years of inquiry. If you declare that interest in UFOs is as logical as belief in palmistry, you've saved yourself the trouble of having to explain how a nonexistent phenomenon could have produced, say, a Trans-en-Provence case — or any of the many hundreds of others that continue to baffle conscientious investigators inside and outside the UFO community.

A recent anthology from a publisher associated with the debunking movement links ufologists with the New Age, even as the book's defining essay, by religious historian J. Gordon Melton, makes clear how false that association is. Dr. Melton writes, "The central vision and experience of the New Age is one of radical transformation. On an individual level that experience is very personal and mystical. It involves an awakening to a new reality of self.... However, the essence of the New Age is the imposition of that vision of personal transformation onto society and the world. Thus the New Age is ultimately a social vision of a world transformed, a heaven on earth, a society in which the problems of today are overcome and a new existence emerges.... All adherents accept that this New Age will be grounded in the individual's experience of transformation. It is this focus on the personal that gives the movement its vitality and appeal."

Which of course in no way describes what goes on in ufology, which has no social or metaphysical vision, no tradition of or insistence on personal transformation. As Melton has written elsewhere, ufologists function as "secular scientists." They certainly have their faults (as, of course, so do their critics), but few expect UFOs to save us from international, national or personal problems, and nobody short of Whitley Strieber expects ultimate wisdom to come from the unpleasant humanoid entities that figure in CE3 accounts. There is nothing in the serious literature, in fact, to encourage visions of persons or societies redeemed by contact with alien intelligences.

The New Age does link up with flying saucers through the contactee movement, loathed and shunned by ufologists from the very moment George Adamski opened its mouth. That in itself should have shown critics that ufologists were up to something that had nothing to do with occultish dreams of interplanetary salvation, and the most intellectually honest of them have acknowledged as much.

The contactee movement has little to do with UFOs as such. Its roots are deeper, much deeper, than ufology's, beginning in occult/visionary religions such as Swedenborgianism and drawing always on images from the culture in which these beliefs happen to be manifesting at the moment. Adamski himself, like other classic 1950s contactees, had a long career in occultism, one that predated by some two decades the coming of the UFO age. The component elements of the contactee religion are drawn only superficially from true UFO evidence; even the "spaceships" that figure in contactee tales and photographs are often different from those reported by ordinary UFO sighters.

A more telling criticism of modern ufology has to do with the curious insistence of some otherwise-astute writers that UFO phenomena and paranormal (i.e., psychic) phenomena are related. The evidence for this association is practically nonexistent, but one sees it repeated frequently both by those who seek a parapsychological solution to the UFO question and by those who try to explain it in psychosocial terms (as, for instance, evidence that close-encounter percipients suffer from attacks of fantasy).

As the argument usually goes, CE3 claimants "often" say that in the course of their lives they have had psychic experiences: ESP, apparitions, out-of-body excursions, or whatever. This is seen as sufficient to prove the case, whether that case be that UFOs are paranormal or that the percipients habitually fantasize about experiences that cannot have really happened.

The problem with this argument is twofold: (1) There is no reason to believe CE3 claimants "often" purport to have had other anomalous experiences. The statement invariably is offered with no supporting evidence. (2) There is no reason to believe, in any case, that CE3 claimants are in any way unusual even if they do report other anomalous experiences. To the contrary, that probably suggests they're no different from a great

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A conversation with Budd Hopkins

by Jerome Clark

Jerome Clark is the editor of *IUR* and a vice president of CUFOS.

Since the death of J. Allen Hynek, ufology's most visible figure — a fixture on television talk shows and a lecturer at practically any UFO conference worthy of the name — is Budd Hopkins, a New York City artist and sculptor who has pioneered the study of the abduction phenomenon. His two books on the subject, *Missing Time* (1981) and *Intruders* (1987), have been among the most widely-read, controversial and influential works ever written on UFO-related subjects.

Ufologists first became aware of the abduction phenomenon in 1965, when the missing-time aspect of the Barney and Betty Hill story became known and their account of kidnapping by humanoids emerged under hypnosis. The report would have remained little more than a curiosity — and probably eventually rejected as imaginary — if similar events subsequently had not come to light. Before Hopkins appeared on the scene, a small number of abduction cases were being published in the literature. But it took *Missing Time* to bring abductions to the center of ufological concern and to make them, along with the cover-up issue, *the* UFO question of the 1980s.

When the history of UFO investigation is written, Hopkins' name will loom large, and not only because of his role as an active prober of abduction reports. Just as important, Hopkins will be remembered as the man who from the beginning brought psychologists, psychiatrists and psychotherapists into active involvement in abduction study. None of these professionals had any prior experience in UFO study; all, however, have been as puzzled as ufologists by these strangely persistent, strangely consistent accounts.

None of this, of course, has sufficed to protect Hopkins from some of the most vituperative attacks ever directed against a UFO proponent. Many critics apparently labor under the mistaken notion that Hopkins is personally responsible for the abduction "delusion" — even though the patterns he has uncovered have been replicated by independent investigators worldwide, as folklorist Thomas E. Bullard has shown in a major study of the phenomenon, *UFO Abductions: The Measure of a Mystery* (1987). Other explanations offered for abduction reports — that they are the products of hypnotically-induced confabulation or the dreams of imaginative individuals — are discounted by mental-health professionals with firsthand investigative experience, though widely favored by armchair theorists. Fringe speculations linking abductions to "birth traumas" or to psychokinetically-generated "materialized archetypes" are taken even less seriously. A recent, to-be-published study by a New York psychiatrist rejects as inadequate all psychological explanations so far proposed for abduction reports.

At the same time, however, the hypothesis that abductions are kidnappings by physical aliens remains unproven. Although a circumstantial case for such an interpretation can be made (from the patterns in the reports, mysterious wounds and scars, and multiple-witness cases), truly conclusive evidence — such as an actual alien device of the kind allegedly implanted in abductees' bodies — has yet to be recovered. Should that happen, the controversy will be resolved. Meanwhile the controversy will continue and other explanations for the reports will be offered.

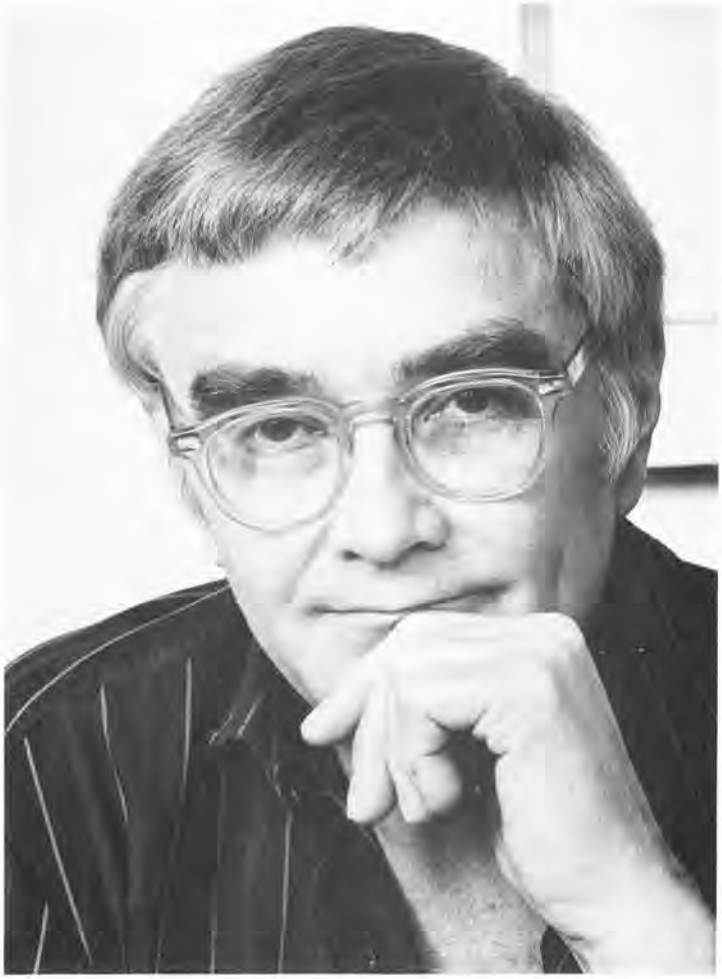
In the interview that follows, Hopkins gives his views on current developments and answers his critics.

Clark: Let's start with the basic question. Why should we take the abduction phenomenon seriously?

Hopkins: The essential reason for taking it seriously is the mass of evidence supporting the view that something is going on — something narrowly definable when the reports are replicated from case to case to case. There are, for example, certain types of physical evidence associated with these reports. One type of physical evidence consists of incisions which apparently are made when the person is abducted as a child; these are either a straight-line cut or a scoop mark.

Clark: You know, of course, what critics say: that just about anybody may have a scar on his person and not remember the circumstances under which he received it.

Hopkins: Absolutely. I'm sure *most* people have a scar or two they can't account for. I'm not talking about that. I'm talking about a mark whose cause was immediately mysterious. The first time the person was aware of it, when the wound was fresh, he had no idea how it had gotten there. It turned up after a period when the victim, usually a child, was missing. It was under the child's clothes and those clothes were not torn or ripped. In other words, we're talking here about marks that have been bothersome to the person from the very beginning.



Clark: Are these marks consistent in their appearance?

Hopkins: Entirely consistent. There are basically two types, as I've said. One, the straight-line cut, does not seem to be jagged or torn. It looks like a scalpel cut. The other is a kind of depression which is like a little scoop mark. These two patterns turn up over and over again.

Clark: Have you had physicians look at them?

Hopkins: Yes. Once we even did X rays to see if there was something in there. We've had surgeons and dermatologists look at these scars in a number of cases. One doctor said it looks like the kind of thing you get from an addict who runs out of veins to inject drugs into and has a sort of internal explosion. There's a medical term for this -- it escapes me at the moment -- but the point he was making was that this looked to him like a highly artificial thing, not something that occurs naturally.

Other doctors have said the scars they've seen suggest a bone-marrow sample had been taken or surgery had been done.

Clark: What do people remember about the circumstances of their getting these wounds?

Hopkins: Very often they're accompanied by a missing-time experience. I have a few people who remember consciously — that is, without hypnosis — being put on a table and having the incisions made in their bodies. One case involved a man who had the experience when he was six years old. He was in Canada and on a dock when he found himself unable to move. Six little people approached and took him into a craft and put him on a table, where they cut his leg. This was not somebody, by the way, who was familiar with the UFO literature.

Clark: Let's talk about hypnosis, which many people think of as the central problem in abduction investigation. As you know, confabulation occurs under hypnosis quite easily. And many critics have charged that abduction accounts are comparable to past-life "memories" related under hypnosis. They claim "abductions," like "past lives," are fantasies constructed out of elements of personal experience and popular culture. Why should we not accept this as a reasonable explanation for the abduction phenomenon?

Hopkins: Because it doesn't work. The first point is, of course, that we have 20 to 30 percent of the abduction accounts recalled without resort to hypnosis.

Clark: But are these consciously-recalled stories similar to those recounted under hypnosis?

Hopkins: They are exactly the same. The second point is that, because I am concerned about the problem of confabulation, I work very hard to build into every hypnotic-regression session a few leading questions to see if a person is leadable. These leading questions are always logical and precise and they lead away from what I suspect is going on.

For instance, under hypnosis someone may be standing in the backyard and seeing a UFO, saying to me, "I don't want to go in there." The person gets frightened and pauses for a long time; then he says, "I'm cold, I'm cold." And I'll respond, knowing that it's usually cold inside UFOs in these cases, by asking, "So it's cold standing here in the backyard. Is it really cold out?" And the person will say, "No, no, inside, inside." I give people many opportunities to follow along and they never do. I have yet to run into someone who is leadable.

Let's consider the issue of "past lives." A person enters a past-life regression out of a desire to believe in reincarnation. He's entered the situation — allowed himself to be hypnotized — for that reason alone. Reincarnation seems a pleasant and interesting prospect. But in the UFO cases what we get is something that is at least unpleasant and sometimes horrifying, something where the person has every reason to feel terrified, humiliated and upset about the whole experience. Who would want something like that? Yet the stories emerge nonetheless.

Dr. Elizabeth Slater remarked to me that even the paranoid makes himself important by believing the CIA is chasing him and pumping poison gas under his door. But in these cases where a person is lying on a table and being subjected to medical operations, he has no idea what this means and no one tells him. He's simply paralyzed and taken back. Why, Dr. Slater asked, would anybody fantasize a thing like that? It's demeaning, akin to a kind of rape. There is not even a clear enemy. One can't really focus on the abductors as if they were malevolent storm troopers or evil KGB agents. The abduction experience is something that is peculiarly neutral. It lacks the obvious strands that link fantasy to a person's internal needs.

This is something that seems separate from the psychological dynamics of human need, of an impulse to inflate one's importance or to indulge in delusions of grandeur. These things can account for some of the problems that we find with people undergoing past-life regressions. And in these cases there is a tremendous desire for the "memories" to be legitimate.

The real problem of hypnosis has to do with the popular but false notion that normal observation may be flawed but under hypnosis you will get the correct observation. That has been shown by all sorts of experiments and certainly by my own experience to be wrong. Under hypnosis you get more observations than you do without hypnosis, but if the initial observations are flawed, if people are terrified and misinterpret things in normal nonhypnotic recall, when you get hypnotically-refreshed recall you simply are going to get more of these same flawed recollections. Hypnosis doesn't purify things and it's not more credible than normal recall.

But getting back to the issue of hypnotically-recalled abduction testimony: Remember, we're dealing with people who demonstrably are missing a period of time. There is amnesia. Something occurred in their lives but they cannot recall what it was. And this can happen to several people at one time. When hypnotized, these people will tell coherent stories which match detail for detail other people's stories of what happened to them during a missing-time period.

Clark: Of course, in many of these hypnotic cases there is a partial conscious recall of extraordinary events. People see a UFO, maybe even humanoids, before conscious memory ceases. The hypnotic-confabulation hypothesis is unhelpful in dealing with these aspects of the story. But a more serious criticism, perhaps, is raised by critics who say there are cases in which you have hypnotized individuals who have no conscious recollection even of a UFO sighting. These individuals may have indicated only, say, that a certain stretch of road gave them anxiety attacks for no obvious reason. And you have put them under hypnosis, into a situation in which inevitably there is an expectation — since you're known as an investigator of abductions — that an abduction occurred. That seems an invitation to confabulation. What do you say to this particular criticism?

Hopkins: Well, I would offer 25 different people I've worked with who have been put under hypnosis with just the pressures that you claim exist, and all 25 have come up with no abduction accounts. What they have come up with is just a general sense of nervousness about a place or a situation. Then, often a mundane cause emerges to explain that fear: a thunderstorm, unusual lightning, or something like that. If in every single case we got something like the conventional abduction account, I would be suspicious myself. But these accounts do not invariably appear.

Clark: What do you say to critics who complain that you are not a mental-health professional, a trained psychologist, psychiatrist or psychotherapist, and you have no right to be going around hypnotizing people?

Hopkins: I've had two psychiatrists — and a third I'm to meet shortly — four psychologists and about 11 psychotherapists come to *me* for hypnosis to help them to recall the missing pieces of their own abduction experiences. Now I presume that all of these people — and from my own experience with them I am certain this is a fact — are healthy, capable professionals. And they

have chosen to come to me as a hypnotist. I've probably had another 20 or so people who have written after they were referred to me by their therapists. Being acquainted with my work, the therapists recognized what were emerging in their analysis or therapy were conventional abduction experiences, and they asked their patients to get in touch with me.

I have never once had a mental-health professional I've worked with, and I've worked with many, tell me I was doing wrong, performing hypnosis incompetently, or hurting people. The criticism always comes from armchair theorists who have never met me or, for that matter, an abductee but who nonetheless claim I'm hurting people. Let that person actually come to me, work with me, meet the people I'm working with, and then make a judgment based on this sort of knowledge and information. Fortunately I don't have to worry about armchair foolishness because I have so much support from the mental-health professionals who know me.

Clark: How did you learn hypnosis?

Hopkins: In 1976 I was hypnotized several times by Dr. Robert Naiman, a psychiatrist. Then Dr. Aphrodite Clamar, a psychologist, hypnotized me. I learned hypnosis, to start with, by being hypnotized. I then sat in on hypnotic sessions once, twice, three times a week between 1976 and 1983. I observed the techniques of psychiatrists, psychologists and one police hypnotist. When I began doing it myself, I asked the permission of Dr. Naiman. He gave me the go-ahead and Dr. Donald Klein sat in on a session or two of mine and gave me pointers. They were extremely supportive of my work.

Clark: One charge that strikes me as particularly hollow is one promulgated by a certain professional UFO-basher who calls you the "Typhoid Mary" of the abduction phenomenon. He claims that you're creating a nonphenomenon by deluding hypnotized people into confabulating imaginary encounters with aliens. That hypothesis — one hesitates to dignify it with so lofty a word — was falsified by Eddie Bullard, the folklorist who studied all abduction accounts in the literature and found that in all times and places, whoever the investigator is, whoever the abductee is, abduction reports are remarkably similar even down to the smallest of detail. That means that, if Budd Hopkins had never existed, there would still be an abduction phenomenon and it would be exactly the one we're familiar with.

But let's get on to the abduction phenomenon itself. What do you think is the cause of the phenomenon? What are these people experiencing, really?

Hopkins: Logically, one goes back to the very idea of UFOs. Are there three-dimensional craftlike objects which can be tracked on instruments and filmed? If such things exist, and they certainly seem to, what are they doing here? They must have a motive for being here and if they do, it's highly likely that human beings are at the center of it. They are at the center because we haven't found anything else that seems consistent in UFO reports, in terms of an object of interest.

The abduction accounts focus on people's bodies, on our physical make-up. In the vast majority of cases there is only minimal communication. What I'm saying is that they don't seem to be here just to chat with us about our views on universal peace or something of that sort.

Now, we have learned from the earliest cases, though for a long time we tried to look away from this, that they have been interested in the reproductive aspect of human beings. And from the material that I've gotten in case after case, I conclude, extremely reluctantly, that they are trying to create a hybrid species, at least as part of this ongoing genetic experiment. This sounds totally unbelievable and it's not something that anyone wishes were true. It's not something that makes any human being feel any better about himself or herself to know this; yet this is what we seem to be getting.

Clark: But it also seems bizarre that a superior, technologically-advanced civilization would go about this kind of genetic study in such a cumbersome way, by dealing with masses of men, women and children. Why not just take a few people and extract genetic material from sperm and eggs or whatever, then go up and create whatever they want in their vats up in the sky?

Hopkins: I'm reminded of what somebody said once: If it makes total sense, it probably isn't truly extraterrestrial. Because if it makes complete sense in earthly terms, then one can easily imagine that it is proceeding from earthly minds. The fact is that little about the UFO phenomenon seems ultimately to make sense in a human way.

Perhaps the best way of expressing this is by analogy. When we on earth make a scientific breakthrough, let's say we discover an antitoxin, it's manufactured in a laboratory, it is turned out in vast quantities, it is taught in medical schools, and so forth. But when we want to learn how to ride a bicycle, each one of us has to get on a bicycle and have Daddy give us a push and teach us how to ride. That can't be bottled in a laboratory or taught in classrooms.

The weird thing about the UFO phenomenon is that we seem to be in a situation where the occupants of UFOs are behaving more like people trying to learn how to ride a bicycle, one by one, than they are like someone teaching in a university, bottling the material in a laboratory and handing out samples around the universe. We're dealing with a very peculiar one-on-one situation. It really makes no sense in terms of earthly science but it may in some other way. I don't know what to make of it.

Clark: Does there appear to be some kind of relationship between the abductor and the abductee?

Hopkins: Yes. It's almost as if the individual abductors have a relationship with the people they're picking up. Maybe it's like the CIA handler who has one mole or spy or whatever you want to call him, or several.

Clark: What does this relationship — assuming for the sake of discussion that it exists — consist of? Is it some kind of emotional bond?

Hopkins: There are situations where an emotional bond seems to develop. It always perplexes the person who is abducted. It's certainly not reported in every case, but it's reported frequently enough that it has to be taken seriously as a pattern. We know there is an enormous degree of what we might call mind control in abduction cases, and this may explain why such feelings develop. Or perhaps some kind of bonding is established by some method that we don't understand. Perhaps the motive is to make a person more tractable. Maybe we have the Stockholm Syndrome operating here.

Clark: Can you give us an example of this sort of relationship?

Hopkins: In one case a young man of 17 was driving to Mexico City with a couple of other young people. The others were asleep in the van. He drove into a kind of fog bank and suddenly he saw the car floating above the ground. He observed a strange figure right in front of the car. He was terrified and the next thing he knew, there was no fog bank and a couple of hours had elapsed — the classic missing-time experience.

We explored this under hypnosis and an abduction story emerged. He told of being on a table and having a sperm sample taken from him. But as we proceeded with a series of hypnotic regressions having to do with even earlier experiences, he began to reveal a great deal of attraction for the entity he met in these experiences. He felt a great sadness when the experiences were over, even though he always went through terror.

Clark: What kind of attraction? Was it sexual attraction?

Hopkins: It wasn't sexual. It was a very *large* attraction, as if this were a magically powerful person, an extremely benevolent, almost God-like person. This man broke down in tears saying that he had never felt at home here and he wanted to be with them, even though what he'd gone through over and over again was harrowing and sad and upsetting. He had a sense of being drawn to them. There was something about the magic of their world, about the way that he was, let's say, putty in their hands but still feeling that they cared for him in some way or another.

Clark: This touches on the issue of contactees — who claim to have contacts with benevolent extraterrestrials — versus abductees. Some writers, such as Hilary Evans and Keith Basterfield, maintain that contactees and abductees are not really different, that both undergo imaginary experiences whose causes are rooted in the psychological needs of the percipients.

Hopkins: Of course we're dealing with two entirely separate classes of experience. Is there any difference between an obscene phone caller and a rapist? The typical contactee "hears" or senses more than he sees. And he feels that everything has an enormous meaning, that there's an enormous helpfulness. The abductee receives infinitely more visual material and is totally perplexed about its meaning, and he associates with his experience a lot of fear, pain and anger. With contactees I would imagine we have something akin to a cargo cult. Contactees have grafted onto the real UFO sightings of others a series of religious hopes.

Clark: My impression, from having known a number of contactees, is that the typical contactee is someone who before his contact experience has spent years as a kind of wandering spiritual seeker, exploring occultism and alternative religions. By the time he starts hearing an "extraterrestrial" voice inside his head, he has been fully primed psychologically for such messages, which in fact simply repeat and elaborate on what he already knows.

Hopkins: The abductee is essentially somebody who wishes the whole thing would go away and he has no religious hunger whatever for contact with extraterrestrials. I've had all kinds of letters from religious people who are badly upset. One letter, for instance, was from a Mormon woman who said words to the effect, "I don't need this, I don't need these experiences. They upset me and confuse me. I have my God and I don't want this thing to be real. Please take it away." They are dealing with real experiences which have baffled them. The contactee, on the other hand, knows full well what it all means.

Clark: If we assume that abduction accounts are descriptions of literal physical interactions with extraterrestrial intelligences, what do these accounts tell us about the nature of the beings that figure in the stories?

Hopkins: Well, that's the big question. There are many, many things that the accounts suggest. For example, they seem to be able to exercise control over the central nervous system, without affecting vital organs or the ability to breathe. They apparently can create hallucinatory effects almost at will. They seem-

ingly can violate the laws of gravity. By that I mean they can float people in or out of their craft. Yet despite what appears to be fantastic scientific and technical knowledge of a kind we do not possess, they still seem afraid of us in some way.

Clark: What do you mean by that?

Hopkins: Abductees often report that abductors are in a hurry to get the whole thing over with, that they are very nervous in their behavior. They don't behave in any grandiose manner. They're cautious and —

Clark: Technocratic?

Hopkins: (laughs) Yes, technocratic. Now, we have no idea how they do what they do, and the number of physical laws that seem to be violated left and right is staggering. I agree with the skeptics here: that's a hard problem to solve. I don't think this disproves the stories. After all, if we're dealing with an advanced culture, there's no putting easy limits on it.

Other phenomena we're finding are the ability to locate people, even when they move, and the ability to have some apparent control over their longterm actions. Particularly upsetting to me, though, is the growing evidence that their investigations of us seem to be centered in curiosity not only about our reproductive and central nervous systems but about sexual feelings. I don't mean just the plumbing, but sexual sensation itself, as well as sensations of pain. It's as if they are experimenting with the most basic sensations that human beings experience. Lately I've gotten cases in which pain seems to have been deliberately inflicted in a kind of cold, objective manner.

One of the worst aspects of this is its amorality. It's also, I think, evidence that these experiences are not related to our psychological "needs." It's easy to imagine someone's inventing a villain or a savior. It is very hard to imagine that legions of people on many continents invent in their fantasy lives a kind of neutral force which seems curious, careful to the point of fastidiousness, and purposeless, at least in terms of anything people can see in relation to their own lives. If this is fantasy, where does it come from? It's never existed before.

Clark: In the limited communications these beings have with abductees, do they ever indicate where they come from and say anything that makes sense?

Hopkins: The information flow is a one-way street. That is, things are found out about the abductee but not about the abductors. What little information people feel they have gleaned from time to time is never really certain. It's as if it's just not an issue for the UFO occupants to give any particular information about who they are or where they come from.

But in some cases abductees are shown a quasiholographic image of destruction, a horrifying, apocalyptic image of a destroyed world, or something of the sort. Rather than being predictive, this image seems to function as a stimulus to see how the viewer/abductee responds. Perhaps this is part of an experiment to study terror, fear and dread.

Beyond that, where information about their nature is concerned, I don't see that they're giving us anything that's worth anything. They seem to be ethically controlled and informationally controlled. We're under their microscopes and that's as far as it goes.

Clark: Let's talk about the physical evidence for abductions. Earlier you mentioned the kinds of wounds people report, but there's another aspect that is particularly important as potential proof that abductions are real physical events — the so-called implants you've mentioned in your writings.

Hopkins: Over the years we've had people describe, some consciously, some hypotically, what appear to be implants. These people say that when they're on a table inside a craft, a long, thin needle is injected up the nostrils, into the ear or into the socket below the eyeball. This needle has a tiny ball on the end. The ball is usually described as being around two or 2 1/2 millimeters in diameter, often with little filaments extending from it. Often, though not always, pain is associated with the procedure.

In some cases the needle has nothing on it, but when it's removed after breaking through somewhere up at the end of the nasal cavity, there's a little ball at the end, as if that ball has been removed after presumably being implanted during some earlier abduction.

Accounts of these things emerge over and over again. But the people who report them don't know what these balls are for, and neither do we. We assume they may be locater devices of some sort — or maybe controlling or monitoring devices. Or they may have a function we can't even guess at.

There's a new imaging technique, MRI, being used in a lot of hospitals. I've now heard from four different individuals who have gone in for this imaging-system operation because of some kind of neurological problem, not because of UFO experiences (though all four have had UFO experiences). They've reported that on the printout they have found little ball-like objects up near the optic nerves. We are now in the process of getting these printouts together to present to neurosurgeons. Dr. Paul Cooper of New York Hospital has told me that, if these things are near the optic nerves, it would be risky to try to remove them. But we want the neurosurgeons to see the printouts to get their reactions, to find out if we have something truly anomalous here. We're also alerting radiologists to look for these objects.

Clark: The printouts show these objects?

Hopkins: That's what I'm told. Now, I don't have one in my hand, so I'm hedging this a bit, until I can see one and confer with a doctor. But in one case I've been told about, a doctor in Atlanta asked the patient if when she was a child someone had shot her in the face so that BBs lodged near the optic nerves. I can't imagine any kind of gunfire that would do anything like that. The woman said no, she'd never been shot.

I'm confident that within the next six months we're going to find many of these turning up on printouts and we'll be able to get a comparative group of them together for analysis by a neurosurgeon.

Another kind of physical evidence is ground traces associated with abduction accounts. We have the baked or cooked soil, the dead grass, the circular prints on the ground that figure in landing cases. We have broken tree branches, power outages, independent UFO sightings — the sorts of phenomena traditionally associated with UFO events, in other words.

Clark: What about cases where there were two or three persons who were abducted together? Have you ever independently hypnotized them to compare their stories?

Hopkins: I've done that in at least two cases. One involved just a couple and the other involved five people. I've hypnotized two people in each of these cases and they gave virtually identical accounts. There are other cases I know about but haven't yet been able to investigate.

I'm working on a case right now in Cape Cod where the woman woke up because the husband was sitting up in bed asking, "Who are you and what do you want?" At the foot of the bed were two little figures. The woman looked at them and looked at her husband and then they both went back to sleep! I have other cases where there are a number of people who simultaneously see the figures and all then experience a time lapse.

Clark: But in a number of instances you have one person who recalls being abducted but another person recalls nothing.

Hopkins: Yes, being switched off. I have some cases of that, but not all that many. The person who is switched off will often remember the beginning and end of the episode and he'll be aware of the time lapse. The thing the critics so often ignore is the missing-time element — the utter puzzlement of people who find a mysterious, simultaneous gap from their lives and who emerge from it feeling distraught or having fleeting memories of UFOs and humanoids.

Clark: In the March/April and May/June issues of *IUR* we published a couple of articles on the fantasy-prone-personality hypothesis, which seeks to explain abductions as imaginary events. In a letter we published in the July/August issue, you said the mental-health professionals with whom you've worked have disconfirmed the FPP idea. Could you explain how that happened?

Hopkins: What I was referring to were the psychological tests on abductees and also the observations mental-health professionals have made concerning the abductees they've worked with. These professionals tell me that many of the abductees — who've been through the standard tests — are simply not particularly imaginative. The criteria for a fantasy-prone personality involve an imaginative life so intense that the individual is unable routinely to tell the difference between reality and fantasy. We're just not finding that in abductees. To cite one famous specific case, there's the Hickson-Parker story from Pascagoula, Mississippi. The psychologist who examined them remarked on how limited these men were in their imaginations.

Clark: It strikes me that when you consider the finite number of features that have been demonstrated to figure in abduction narratives, it is really surprising — if fantasy is the cause — that you don't have wild, fantastic elements all over the map. Why would the imaginations of people who report these experiences, whoever or wherever they are, be so strangely confined?

Hopkins: Absolutely. Why don't we get UFO occupants with 18 legs or any number of other features out of science fiction or comic strips? Why don't we get people who've been abducted for 87 days or chopped up in little pieces and put together again, and so on and on? If abductions are fantasies, why don't the fantasies flood the world the way dreams flood the world and cover the entire mental landscape?

Clark: Let's get back to the implants. Do you have any cases in which a physician has actually had one of these little balls in his hand, after he removed it or it emerged spontaneously?

Hopkins: In the Kathie Davis case, which I discuss in *Intruders*, something of that sort happened, though the doctor didn't know what it was. The thing popped out of her leg. Kathie didn't know about her experiences at the time, so we don't know what became of that object.

There are cases where people report having sneezed them out, and one of them came out of someone's nose after an automobile accident. Abductees also describe these things the same way. Again, why would we get such similar descriptions everywhere, if this is just fantasy? Why would they always be two to three millimeters in diameter? Why spherical? Why not oblong or rectangular or irregular, depending on the story?

Interestingly enough, even people who then had no conscious memory of a UFO experience were made very uneasy by the sight of these objects, even to the point of hastily throwing them away. But if these stories are true, if these things exist, I am certain we will have one of them one of these days.

Clark: In the course of your investigations over the years, have you come upon any evidence that the U.S. government is aware of and interested in the abduction phenomenon?

Hopkins: I have two cases, neither of which I have made public. In one of these, an abductee about to have a CAT scan in search of an implant was abducted temporarily by what seem to have been normal Americans, with a military tone to the operation. Supposedly these people removed the implant from her ear. The woman is extremely credible.

I have another case in which a person who reported an abduction experience while in the service was brought to a military hospital. After he related what had happened to him, the military doctors examined him and apparently removed the implant. This man has been required to return yearly for checkups. The government, or at any rate some branch of it, seems awfully interested in whether or not he has been reabducted and whether or not he has told anyone else about his experiences.

There's another aspect to this story: a suggestion that there is government cooperation, at some level, with the UFO occupants. I don't want to go any further into this, but it does seem to be part of a pattern which has been rumored from a variety of sources.

Clark: That sounds pretty wild. Do you take this at all seriously?

Hopkins: It seems to me that now we have to take the possibility seriously. That's all I want to say.

Clark: You hear from a lot of people who think they have had abduction experiences. Some of them you choose to follow up on, others you elect not to. What kinds of stories do you stay away from?

Hopkins: I receive many, many letters. If any of them begin to feel peculiar or psychotic, I just discard them. Occasionally something about the letter tells me that the writer is not telling me the truth, that he's just inventing the story. I also run into a lot of instances where the story exists in a kind of gray area, where the person suffers from vaguely-defined fears and thinks that maybe an abduction would explain it all; in other words, belief in an abduction could become a psychological crutch for him. I try to stay away from all these kinds of cases.

Clark: Have you ever dealt directly with persons who you became convinced were mentally ill?

Hopkins: Yes. I have a conservative rule of thumb: If I feel the person is unstable in any way and cannot handle things — even what may be memories of a real event — I immediately remove myself from the situation. I suggest that the person seek a therapist and I direct him to a conventional kind of mental-health person.

Inevitably there's a degree of subjectivity in these judgments. No one can be 100-percent correct judging his fellow man, but I think one analogy here is that I sublet my apartment in New York every summer to go away to the Cape. I've done that every year since 1958. I have to make an evaluation each time as to whether this renter is going to damage the place or rob me, or if the person is going to prove unstable, perhaps a secret drinker or drug addict. In those 30 years I have not yet been hurt by any of my decisions. And I think in the UFO field one uses the same degree of care and intuition that one uses in life. It's no magic thing. It just pays to be attentive, and I suppose living in New York helps you to hone your instincts a little more sharply.

Clark: But even sane abductees are hurting. They're frightened, psychologically damaged from some kind of experience. Obviously you have to be extremely sensitive; otherwise you're going to hurt somebody. What precautions do you take to be sure you're not making things worse for these people?

Hopkins: I ask whether that person has been in therapy. I ask about various problems in his or her life. I try to find out everything I can. I try to find out, even more importantly because I don't think you necessarily get the truth about somebody's background just by asking, what he's up to now in his life. If I'm running into somebody who's unemployed, recently divorced, chronically depressed, or whatever, I won't go near him. If somebody tells me he's happily married but has trouble sleeping at night, I feel I've got a healthy person who is trying hard to better himself.

Dr. Donald Klein once told me that you can give a battery of psychological tests to a person and be wrong in your evaluation. An hour's interview, he said, may be a much quicker and clearer way to find out what the person is up to. There is no way to absolutely predict human behavior. You do the best you can and you try to be as conservative as possible. I try to accentuate the therapeutic side of this. I think that if somebody wanted to go around interviewing the people I've worked with, he would find that the abductees consider themselves helped by the process of exploring their experiences.

Clark: What kinds of mistakes do you think investigators make in dealing with abduction cases?

Hopkins: Well, for one thing we used to be far too

suspicious in our methods of interviewing. It is one thing to be suspicious in the recesses of one's mind, and we should always be suspicious that way. It's another thing to present ourselves through our questions as if we disbelieve the person and have to be persuaded by that person before we'll accept what he is telling us.

Clark: You mean, coming off as unsympathetic.

Hopkins: Yes. You have to suggest in your first interview that you believe what the person is telling you, whether in fact you believe him or not. Because unless you have that little safety net out for the person, you're not going to hear the story. If you don't hear the story, you'll have no way of knowing what happened or did not happen.

You should be attentive to a certain kind of reservoir of emotion underneath the words the person is speaking. If there is enormous emotion — fear, anger, confusion, anxiety — when the person tells you about a very minor experience, something is going on that demands your attention. If somebody is telling you world-shaking things with no emotion, no undercurrent of feeling, you're probably hearing somebody's fantasies. One guide to the truth of experience — not the only one, of course — is in the degree of appropriate emotion that comes along with it. And that can be hidden, pent-up emotion.

Obviously, one mistake that people make is in asking leading questions. You just can't do that. You can't be suggesting ideas which the person, on a conscious or unconscious level, is going to feed back to you. This is especially important during hypnosis, when people are unusually suggestible.

Clark: Let's look at the future. Where does your own investigation take you from here?

Hopkins: Right now I'm working on a book on how people are coping with these experiences, how they have affected their lives. Its tentative title is *Impact: The Effect of UFO Experiences on Everyday Life*. It is much more therapeutically-oriented than other books on the abduction phenomenon, and since I've worked with so many mental-health professionals, I have input from these people.

The therapeutic aspect is becoming ever more important to me. I find that the increasing number of children who have these experiences and who undergo great anxiety and terror is a really horrifying aspect of the abduction phenomenon. I'm feeling less optimistic than ever that this will have a happy outcome. There seems to be a kind of momentum which is unpleasant to contemplate. I have no idea what the ultimate outcome will be, but I do not look forward to the future. I wish there were better news.

From this, though, I think we have learned something about the resilience of the human spirit. The more we learn about the coldness of the UFO intelligences, the more pride we should take in human caring. In a strange way, the abduction phenomenon is telling us something about ourselves, as if we were seeing the richness of the human spirit in an ongoing struggle with an unfeeling technology. ■

Peter Rank dies

It is with deep sadness that I report the passing of a good friend and colleague, Peter Rank. This kind and gentle doctor and scientist died from brain cancer on Monday, September 19, 1988, at his home in Madison, Wisconsin.

Born on June 18, 1935, in La Crosse, Wisconsin, he received his B.S. degree in 1956 from the University of Wisconsin and while pursuing his degree at the University of Wisconsin Medical School, he obtained an M.S. in anatomy. Peter became a doctor of medicine in 1960, serving his internship at the Orange County Medical Center, University of California, Irvine. In 1961 he returned to the University Hospital in Madison to take his residency in radiology. Peter was a captain in the U.S. Army Medical Corps from 1961 to 1963, during which time he was graduated from the U.S. Naval School of Aerospace Medicine and served as a flight surgeon in Korea. During his military tenure he heard pilots' reports of their encounters with UFOs and developed an interest in the UFO phenomenon, which in time led him to NICAP.

In 1967 he became a board-certified radiologist and returned to the University of Wisconsin, at whose medical school he worked as a clinical associate professor in radiology. In 1969 Peter became the Director of Radiology at Methodist Hospital and also served as medical Chief of Staff. He became the Director of Radiology at Jackson Clinic in 1975 and the Director of Radiology at Dean East Madison Clinic in 1977.

Peter also served as a consultant in the Cash-Landrum case and arranged medical treatment for the three witnesses. From his military experience he took seriously the idea of an official cover-up of significant UFO data and he believed that research into this aspect of the UFO question is vitally important.

Peter was highly regarded professionally and was a recognized scholar in medical science. Recently he had completed a highly-acclaimed series of papers dealing with an alternative theory of the cause of arteriosclerosis. Most of all, however, he was a warm, decent man, and that is what I will miss about him most. — *Don Schmitt*

Green light over Mansfield

by Jennie Zeidman

Jennie Zeidman worked for Project Blue Book between 1953 and 1956 as a technical assistant to Dr. Hynek. She has been interested in the UFO phenomenon ever since and has chronicled her investigations in *The Lumberton Report* (1976) and *A Helicopter-UFO Encounter Over Ohio* (1979), both published by CUFOS. She is a member of the CUFOS board of directors.

Because they are upper-atmospheric phenomena, exceptionally bright meteors — "fireballs" — are often observed and reported over wide geographical areas. Their trajectories may be tracked over hundreds of miles, the data points consisting of consecutive few-second-duration observations of flaming, diffuse, glowing trains or trails streaking across the sky. Typical meteor velocities range from 40 to 66 kilometers a second. Typical meteor durations are less than 10 seconds.

UFO phenomena, on the other hand, are characterized by isolation in time and space. Although Aime Michel attempted to show that UFOs, at least in Western Europe, follow straight-line courses, as if perhaps they were on cartographic missions, his hypothesis was disproven by Jacques and Janine Vallee in their *Challenge to Science: The UFO Enigma* (1966).

I spent 2 1/2 years investigating the Coyne helicopter sighting, which occurred over Mansfield, Ohio, on October 18, 1973. In my 1979 book on the subject I reported and analyzed the observations of four Army reserve crewmen in a UH-1 Huey, commanded by Capt. (now Col.) Lawrence J. Coyne, and a family of five on the ground, who were within a few hundred yards of the helicopter-UFO encounter. All reported that an opaque, domed-submarine-shaped, precisely-lit object approached rapidly from the east, hovered in front of and above the helicopter for a definable length of time and shone a bright green beam onto the helicopter, then proceeded westward as the helicopter continued northeast. The object was reported by the ground witnesses to have zigzagged while over the helicopter. The crew, of course, did not perceive the zigzag and did not report this interesting increment of the object's flight path.

I have always felt that surely other witnesses existed and indeed over the years on several occasions persons have come forward to tell me they had observed the Coyne event. But none of those witnesses proved useful or convincing. They had not recorded the date and didn't remember the time, or the location was wrong.

On the weekend of September 23-25, 1988, the CUFOS photo exhibit was on display at the Richland Mall, west of Mansfield, and on Saturday I spent the day there with John Timmerman, helping with an exhausting onslaught of usual Saturday shoppers, plus probably dozens of people who had come to the mall specifically to see the exhibit. (Mimi Hynek's sister, from Akron, Ohio, was among them.) The *Mansfield News-Journal* that day had devoted front-page headlines to CUFOS and to Timmerman, and there was a great deal of traffic at the exhibit.

Late in the afternoon I spoke with two persons who informed me that they knew about the Coyne case from direct experience. They were Jeanne Elias, now in her 50s, and her son John, 29.

"I know the date," Jeanne said, "because it was my younger son's birthday and we had had a party. It was October 18, 1973. We are right in the path of the landing for Mansfield airport and the planes fly over our house, and I was very nervous about those planes, because once in a while they fly over very low and our house is on an elevation."

Jeanne had just gone to bed and was propped up watching the 11 o'clock news. Her husband Frank was already asleep. She told me, "This particular evening I heard a helicopter and it sounded like it was going to crash into the house, and I was in bed and I stuck my head under the pillow so if it crashed I could maybe save part of me." Here she laughed, embarrassed by the silliness of her action.

She went on to relate that John, then 14, called out from his room and when she went in, he asked, "Did you see that green light?" She said, "No, I had my head under the pillow." "Well," he replied, "the whole room lit up green."

(The helicopter crew had stated that "the whole cockpit lit up green" and the ground witnesses had reported that "everything turned green.")

Jeanne left on a trip the next day. About a week later, as she was catching up on the newspapers, she read about the Coyne event. She said to herself, "My gosh, that's what that was that evening." She said to me, "I was sorry I didn't look out the window, but I may not have been able to see it because it sounded like it was directly over the roof of my house."

John added, "It woke me up, kind of like a loud noise, and I thought, 'Wow, it was hovering over the house.'"

"I do recall that it took some time — it wasn't an instantaneous thing," Jeanne remarked. "I mean it wasn't a flash. It was several minutes."

"You're talking about the sound?" I asked and she replied, "Yes."

John said, "The green light lit up the bedroom. It seemed like it took a few minutes. At least long enough for me to wake up and see it and hear it."

I asked about the location of the house.

"I can see the Charles Mill Dam from my house," Jeanne said. "My house is due east of the central part of Mansfield on Mount Zion Road." Jeanne pinpointed the site on a map of Richland County. I drew in the already-known helicopter flight path and the location of the ground witnesses. The Elias location fell precisely on the helicopter track and is 1 1/4 miles southwest of the ground-witness location.

Then John offered an interesting comment. He pointed to a copy of *A Helicopter-UFO Encounter Over Ohio* and said, "The first thing I saw when you were getting inside your briefcase to get this out was I saw the reflection of it in your briefcase, and that was the color, like a spotlight, like a filtered paper on it — that's how it lit up my room."

(The bright green color on the cover of my Coyne report cover was chosen by Mimi Hynek to match the color of the beam emitted by the object — the color independently identified by both crew and ground witnesses.)

I said I was interested in the Eliases' remark about how the light had persisted for a definable length of time.

"Yeah, it did," John said. "Enough to make me realize that there was something above the house that was shining a light on it. I remember thinking that there must be some kind of object right above the house, hovering, shining a light down on the ground, or around the house, because it was coming in so heavy in my room."

Unfortunately, Jeanne and John Elias were not *visual* witnesses to the actual helicopter-object encounter but they have provided interesting corroborative material on the location, date and time, the autorotation descent of the helicopter and, most importantly, the color and intensity of the green beam and its persistence over a distinct length of time. (The object was under continuous observation by the crew for approximately 300 seconds.) All of this conclusively establishes that the object that figures in the case was *not* — as has been speculated — a meteor. ■

Waves

by Thomas E. Bullard

Thomas E. Bullard, Ph.D., is a folklorist and a frequent contributor to *IUR*.

A good sighting wave shows the UFO phenomenon at its most spectacular. Many veteran ufologists trace their initial interest to one of the great waves, and they are the most prominent milestones in the history of the subject. Popular enthusiasm and the membership rolls of UFO organizations flourish during waves, then wither in their absence. Before 1973 each new wave periodically overwhelmed researchers, but now that they are organized to deal more effectively with a fresh onslaught, the phenomenon has left them to wait, all dressed up with nowhere to go. Once waves seemed the most reliable pattern of the UFO phenomenon. Now their absence lends the subject yet another mystery.

The usual concern of Aime Michel, Jacques Vallee and other writers who have treated waves as a distinct subject has been periodicity and the relationship of wave timing to Mars or some other heavenly body. Few ufologists have taken much interest in waves since Vallee's work in the mid-1960s, and this neglect is no surprise. Fifteen years out of sight may not mean an equal duration out of mind, but long quiescence on the part of the phenomenon certainly takes the edge off our interest, especially when we have had abductions, crashes and other high-strangeness diversions to hold our attention. Yet we have learned much about waves even in their absence. We have Robert G. Neeley, Jr.'s, exhaustive record of the 1896-97 wave, another exhaustive survey of the English 1913 wave, Ted Bloecher's superb study of 1947 events, and Loren Gross' detailed ongoing history of the early modern era [1]. A new look can take advantage of an extra two decades of research and the perspective they bring. The present work will not review or discuss the periodicity literature, and does not attempt to survey all discussions, studies and theories on waves. Only a highly provisional effort to clarify their variety, structure and dynamics will occupy the following discussion.

Types of waves

A UFO wave in the broadest sense is any notable and temporary increase in sighting reports above the usual rate. In the early days of the modern era, the military called such an event a "flap." As Richard Hall pointed out, this slang term designates the excitement and confusion which invariably accompany a flood of UFO reports [2]. Over time the less colorful, more neutrally descriptive term, wave, has become the standard nomenclature for these surges. When Hall wrote *The UFO Evidence* in 1964, he was well aware that there were different kinds of waves. He distinguished between flaps as an increase in sightings combined with media attention, and concentrations as increased sightings without the accompanying attention. The following scheme uses the variables of time and space to classify waves into four categories:

(1) *Short term, narrow distribution.* Some jumps in UFO reports may last a relatively short time and be restricted to a small area. The Gulf Breeze, Florida, reports come to mind as an example in the news these days. While the number of reports has been considerable, the range stayed small and the period of greatest activity limited to a few months [3]. The Welsh "revival lights" of early 1905 seemed to follow certain revivalists and lasted only a few months' time [4]. Areas as limited as a single community may become temporary hot spots for sightings, like Plattsburgh, New York, in the summer and fall of 1955; Piedmont, Missouri, during early 1973; or Belleville, Wisconsin, mostly in the winter and spring of 1987 [5].

(2) *Long term, narrow distribution.* Recurrent ghost lights are one example of this type of wave. They occur in many areas, though perhaps the most famous are the Hornet, Missouri, ghost lights, the Marfa lights of Texas, and the Brown Mountain and Maco Station lights of North Carolina [6]. These lights may have a history of a century or more and remain rooted to one place, usually taking the name of that location.

If ghost lights can claim only marginal status as UFOs, the notion of a "haunted" area or UFO "window" offers a more appropriate example of long-term sightings in a geographically restricted locale. Warminster and the Pennine Mountains areas of England seem to have been regular sites for UFOs over a long period of time, and West Wales for at least several years [7]. The Hessdalen valley of Norway and the Tujunga Canyon region of California also have hosted recurrent outbreaks of sightings for decades [8].

Not only do these areas produce an unusual number of reports in the long run, but the reports rise to wave proportions from time to time — in the spring of 1977 for the Pennines and in the winter of 1981-1982 for Hessdalen, for example. Other areas with long but not necessarily spectacular histories may become sites for

major activity as reports rise well above the usual level over a period of months, a full year, or even longer. The Unitah Basin area of Utah had such a wave in late 1966 and again in late 1967 [9]. A steady stream of sightings from the Yakima Indian Reservation in Washington increased to wave proportions during 1972-1974 [10]. The Hudson Valley region of New York was not a notable area for sightings prior to 1983, but during the late winter and spring of that year and the summer of 1984, "flying wing" sightings became epidemic, and have continued since then in more modest numbers [11].

(3) *Short term, broad distribution.* This category covers the usual notion of a UFO wave, a sudden and intense upsurge of sightings over a wide area, with a duration of a few weeks or at most a few months. Any well-read UFO buff could drop a partial list of these events in quiz-show time.

1896-97 (airships) U.S. Canada, Siberia
1933-34, 1937 (ghost fliers) Nordic countries
1946 (ghost rockets) Nordic countries, elsewhere
1947 (flying saucers) U.S.
1950 North America
1952 North America, elsewhere
1954 France, Italy, South America
1957 U.S., South America
1973 U.S., elsewhere
1978 Italy, Australia

The distribution of activity even in classical UFO waves may vary considerably. International waves involve several and perhaps widely separated countries in the festivities. The 1896-97 and 1952 waves were international in scope, though the focus was mainly North American. Ghost-flier activity touched England and the United States during the same period, and ghost-rocket phenomena were widespread in Europe and the United States. Perhaps the best example of an international wave occurred in 1954 when Europe and South America were centers of attention, but many other parts of the world shared in UFO events during this year. The 1957 and 1978 waves duplicate this pattern of distribution, with two distant hot spots active at about the same time.

National waves unfold within narrower confines to involve one nation or a few adjacent nations at most. UFOs appeared worldwide in 1947 and 1950, but activity reached wave proportions only in North America. These waves are less familiar and call for a separate list, probably one that could expand considerably with a thorough search of the literature:

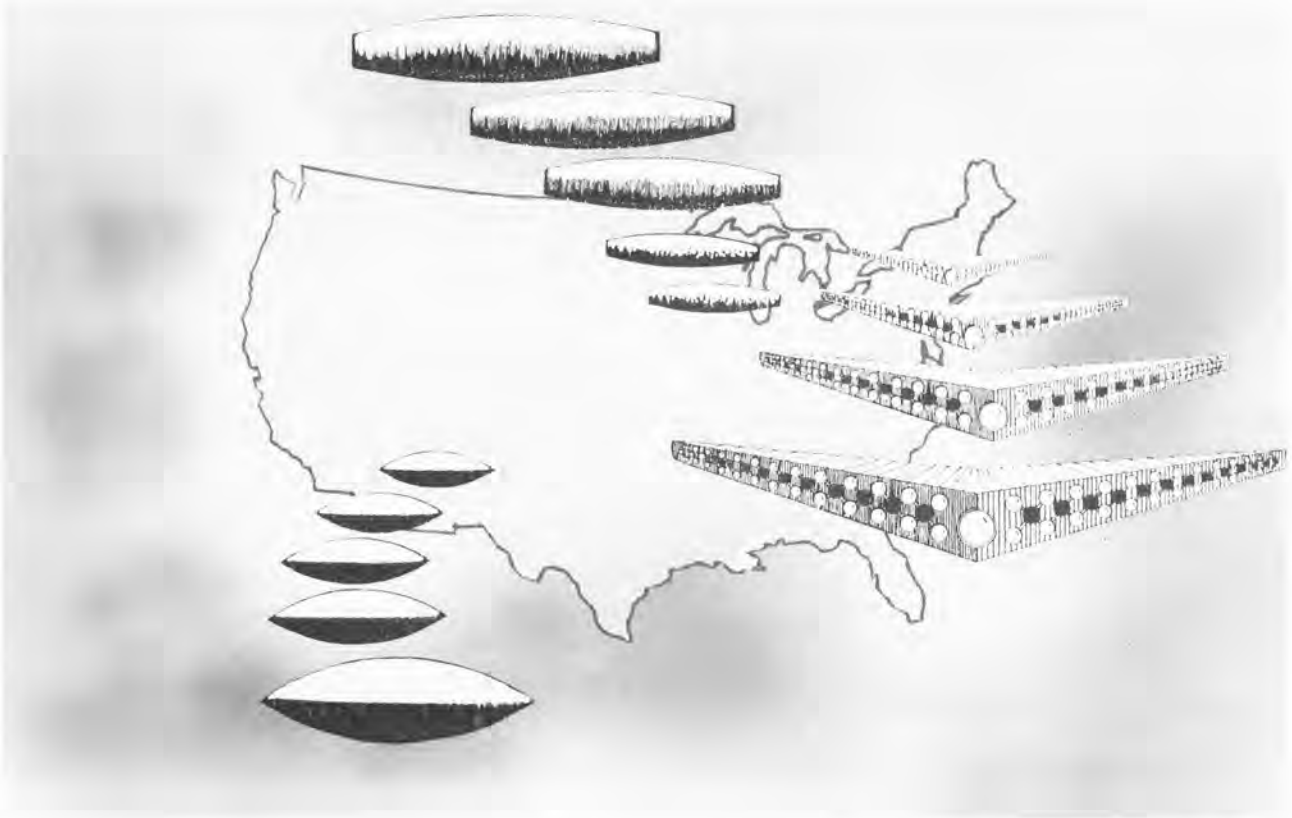
1892 (airship) Russian Poland
1959 New Guinea, Australia
1962 Argentina
1980 People's Republic of China

A third distinction might be drawn for regional waves, those with activities covering less than a nation but more than a limited locality. The green fireballs of 1949 frequented the American Southwest [12], and Hall notes several flurries of sightings otherwise forgotten: Northern California experienced heightened activity for a week in August 1960, northwestern New Jersey for two weeks in September 1962, and southern Illinois for about two weeks in August 1963 [13]. To this list could be added waves from West Virginia in October 1978, the San Fernando Valley of California in 1979, and Pennsylvania 1985-86 [14]. In area of distribution, these events shrink toward the size of local waves and emphasize that a continuum of range and duration characterizes UFO-wave phenomena.

(4) *Long term, broad distribution.* Several prominent flap years are conspicuous by their absence from the list above. They are absent because they belong to a separate category of the wave phenomenon, an activity level even higher than the major wave. If the usual wave is an epidemic of sightings reports, we also can recognize a pandemic, a high tide of sightings or a wave of waves. Three such periods belong to UFO history: the airship and airplane pandemics of 1908-10 and 1912-16 (further research may fuse them into a single area) and the UFO activity between 1964 and 1968. The 1972-74 period also may deserve this status.

A pandemic is characterized by a prolonged overall increase in sightings and almost continuous wave activity in all the previously-noted forms. For instance, the year 1909 included a major airship wave between March and May in Great Britain and Ireland, a local wave from the Salton Sea of California in May and early June, a major wave in New Zealand during July and August, and a lesser wave from Australia in August. That same month a regional airplane wave began in New England and New Jersey, culminating in late December and then spreading into the Southern states early in 1910. Sketchy findings indicate that Sweden, Russia and Austria may have experienced wave activity during the summer, fall and early winter. The number of sporadic sightings apparently unconnected to any wave was also much higher than usual.

The 1964-68 period brought a complexity of UFO activity that defies description. Local waves centered on Exeter, New Hampshire (1965), a reservoir in Wanaque, New Jersey (1966), and Dexter, Michigan (1966). Virginia (1965), the Ohio Valley (1966-67), Uintah Basin (1966-67), and Pennine Mountains (1967) regions hosted substantial activity. Waves of national and international scope struck South America (1964, 1967-68), the Soviet Union and Britain (1967), while waves broke out in the United States throughout this entire period [15]. Piecing together even a partial image of the extraordinary events of these years would require extensive research. Suffice it to say that the quantity and worldwide distribution of reports, the density and



frequency of their concentration into waves during these years justify treating the period as a unitary episode, a pandemic of unparalleled proportions.

The structure of UFO waves

Waves are like snowflakes — no two are identical. Nevertheless all waves share a number of characteristics in common, irrespective of scale or range. Among the most familiar waves, those of broad distribution and short duration, events may follow two distinct courses. One pattern may be called explosive, where UFO activity suddenly breaks out, quickly peaks and soon subsides. A graph of reports would show steep and precipitous contours. This is the pattern we recognize intuitively when we recall the waves of 1896, 1947, 1957 and 1973. The alternative is a gradual pattern, where activity slowly builds up, reaches a crest after some weeks or months and then gradually diminishes to former low levels. In this case the graph would show a "bell" curve of smooth and rounded contours. The waves of 1897, 1909 (New England), 1913 (England), 1946, 1952 and 1954 follow this course, as do such smaller-scale events as the Uintah Basin and Hudson Valley waves. Whether explosiveness is a legitimate characteristic of some waves or an artifact of publicity superposed on a gradual wave must be left aside for the moment.

The 1896-97 waves, ancestors to all the rest, are better known than any major waves other than 1947. Near-complete records of reports are now available and offer a chance to study the structure of a wave episode in considerable detail. In 1896 the explosive pattern is clearly valid. When Sacramento residents reported an airship light on November 17 and newspapers trumpeted the event the next day, no antecedent airship reports had skulked through the back pages of the local press during the preceding days or weeks. True, a few phantom balloons had been reported in Canada during the summer and fall, a triple-headed meteor had crossed northern California in late October, and another announcement about a flying machine newly invented in the East had just soared as far as the printed page, but no one else was seeing airships. In the wake of publicity came a few claims to earlier sightings, but the Sacramento airship burst onto the scene unheralded and unrivaled.

Publicity alone rather than additional sightings kept the airship flying for the next two days. Then on November 20 it reappeared in Sacramento and on the 21st it moved to Oakland. On this same day a few other towns in northern California printed local reports. Even more publicity, in the form of a lawyer's assertion that he knew who the inventor was, helped the credibility of the reports. On the 22nd reports came from both Sacramento and Oakland, and the wave truly began to soar. San Franciscans began to report strange lights, and

newspaper issues dated the 24th and 25th began to print numerous sightings from residents of surrounding towns.

November 24-26 proved the most productive days for sightings reports, but they remained common through the end of the month. An outward movement characterized this period as reports spread throughout the state, north to Red Bluff and Arcata, south through the San Joaquin Valley and to Los Angeles. Nevada entered the wave and one report came from as far north as Tacoma, Washington. Activity slowed during the first week of December, though the arrival of many weekly papers during this time made known a number of local sightings from the preceding week. The rise of tall tales and clever hoaxes added a new characteristic to this later phase. One man claimed he flew by airship to Honolulu, one report claimed an encounter with featherweight Martians, and two practical jokers dumped a steel tank shaped like an airship into a mudhole. Ridicule and humorous treatment dogged the airship story from the start but increased in volume and bite as the story progressed. Newspaper writers clearly wearied of airships by early December. By the middle of the month a few last reports straggled in, mostly from Nevada. Even as late as January came one last California report and two from Arizona.

Soon begun and soon finished, the 1896 airship enjoyed about two weeks of prominence. The explosion had quieted down, but not all was quiet on the airship front. Along the Platte River in Nebraska through early February 1897, a new and bigger wave began to gather strength. People in several towns reported lights, the form of a winged ship, and even voices in the air. Throughout February the airship light haunted people in southeastern Nebraska. Early in February a fake report from Ellinwood, Kansas, received considerable publicity within the state, and later that month people in northeastern Kansas joined their Nebraskan neighbors in seeing the mysterious light.

In mid-March a few people in South Omaha saw the airship light and this event lent a new publicity impetus to the story. For the next several weeks the airship made a regular visit to Omaha, each return heralded with ever more extensive publicity. These Omaha visits made news outside Nebraska as even Chicago papers reported the events. The airship as well as airship news entered new territory during the third week of March as sightings came from Sioux City, Iowa. Then during the last week of the month the wave took wing in earnest as some dozen towns in eastern Kansas reported visits, one of the witnesses being the governor of Kansas on the 27th. This Topeka story became national news.

Even while making a sensation in Kansas, the airship struck out for new territory during the first week of April. Missouri, Michigan, Iowa, Illinois and Oklahoma received their initial visits, though Kansas and Nebraska remained the center of activity. This situation changed on the night of April 8-9 when the airship went on an odyssey through eastern Iowa, southern Minnesota, and South Dakota. Nearly every town along the railroad line followed by the ship announced a sighting. People at many other places in Iowa and Illinois added their voices at the same time to the growing chorus of airship sighters.

Hard on the heels of the airship odyssey followed an even more spectacular series of sightings. Between Friday, April 9, and Monday, April 12, the airship spent a weekend on the town, or rather on many of the large cities of the Midwest where thousands of people witnessed the visits. Chicago, Milwaukee, Minneapolis and St. Louis newspapers headlined their local sightings and devoted extensive attention to them. These performances before mass audiences marked the pinnacle of airship credibility for the press and many citizens.

The next week or so marked the high tide of airship reports and publicity. This mystery became a nine days' wonder throughout the nation during the middle of April, with reports spreading in earnest to states little or not at all touched before. Wisconsin, Indiana, Michigan, Ohio, Kentucky, Tennessee, Texas and Colorado entered the fray with substantial numbers of reports.

Newspaper coverage and apparently sightings as well tapered off during the latter third of the month. Once again ridicule, humor and satire became common, and once again sensational hoaxes drew the attention of a jaded press. An early crash report came out of Missouri during the first week of April, but the famous Aurora, Texas, crash appeared in print on the 19th. That same day a St. Louis newspaper told of a man who met Adam and Eve from Mars as they picnicked beside their landed airship. Then on the 27th the *Kansas City Times* reported farmer Alexander Hamilton's yarn about a calfnapping airship.

Sightings continued until the middle of May, though usually in diminishing numbers. Nebraska started early and stayed late in the airship business, with sightings ranging from February to late May. For this state the peak period was the same week in mid-April, so the bell-curve of a gradual wave fits well. Each state had its own unique profile of activity. Kansas sightings lasted till mid-May, but the curve of activity is less smooth in this state where both late March-early April and mid-April were peak periods. For Illinois, Iowa, Wisconsin and Minnesota the wave got off to an explosive start early in April, quickly peaked between the ninth and 14th, then diminished quickly thereafter. By the end of the third week, activity here was all but extinct. Like a literal wave, airships washed over these states, then left them dry, only to flood places further along to the east, west or south. Just as reports died out in Illinois, they commenced in Ohio and Kentucky, began in earnest in Texas and Colorado. Late in April when sightings were dying out in the Midwest, Pennsylvania, New York, the Deep South and the West were getting their portion of the wave. In late April and early May the wave reached as

far as Nevada and Washington, areas which figured in the 1896 events.

If the 1896 and 1897 waves are typical, explosive waves are characterized by (1) a triggering event of inherently spectacular nature and high publicity, (2) an outpouring of reports flavored with extensive media coverage during the next few days, (3) the spread of sightings into a wider area, (4) an increase in hoaxes and unfavorable media attention, and (5) a rapid diminution of reports. The time scale for an explosive wave is concentrated into about three weeks of intensive activity, with the peak period lasting less than a week.

The gradual wave is characterized by (1) a long period of unpublicized but increasing activity, (2) the spread of sightings over a wide area, (3) initial publicity without any immediate upsurge of reports, (4) a period of intensive sighting activity accompanied by extensive media coverage, (5) the spread of sightings into new areas even while old hot spots cool down, (6) a rise in hoaxes and unfavorable media attention, and (7) a slow decline in reports to pre-wave levels. The time scale for a gradual wave is prolonged over several months, four in the case of 1897. About two weeks of peak-level activity also distinguishes the gradual pattern.

These formulations roughly approximate the patterns of their respective waves. A more careful formulation appears in Table I. For now the rough version is good enough, because it brings to the forefront a key problem for understanding the wave phenomenon — what roles do publicity and public excitement play in the development of a wave? Skeptics would say everything, thoughtful ufologists might answer quite a lot, and cursory examinations of the course of events would seem to confirm these evaluations. The social aspect of waves clearly demands close attention.

The social dynamics of UFO waves

Whatever else UFOs may be, they are social events. They bear enough similarities to events like the *War of the Worlds* broadcast scare of 1938 to warrant comparison with a general scheme for collective behavior in social panics and crazes. Sociologist Neil J. Smelser has identified the steps recurrent in these situations, a necessary ladder of antecedents and consequences which events must follow for panic behavior to result. Oddly enough, Smelser pronounces that UFO sightings do not cause a panic because witnesses are unable to communicate their experiences and their excitement quickly enough to other people [16]. He seems entirely unaware of the wave phenomenon. Waves accomplish what an isolated sighting here and there cannot, and his theory suits them well:

A social panic is collective action by people attempting to avoid a perceived threat, while a craze is action to embrace a wish-fulfillment belief. These movements represent the negative and positive sides of the same coin, and consist of similar stages. For this reason deciding whether people judge UFO experiences as threatening or desirable is unnecessary. The history of the phenomenon probably includes both possibilities, with German airships (1913) or kidnapping aliens (1973) provoking a negative response and new secret weapons (1947) or a chance to participate in the outer-space fad (1957) provoking a positive reaction.

Certain conducive preconditions are necessary for a panic or craze to occur. The existence of a system of communication, the presence of general notions about what is possible or probable, and the freedom to act on those general beliefs if the opportunity arises are part of the requisite background from which collective behavior can emerge. An element of social strain provides the next step. Any ambiguous condition, whether threatening or enticing, leads to anxiety or desire and thereby prepares the emotional foundations for the excitement to come. A crucial precipitating factor may then transform vague and general feelings into a specific belief, some concrete expectation able to motivate people to action. Once spread, these beliefs and expectations mobilize the public to realize them or pursue the hope they offer or flee their consequences. The collective behavior characteristic of panics and crazes is under way at this point and will continue until social control, loss of interest or disillusionment saps the emotional force of the movement [17].

UFO waves contain all these necessary ingredients: Whether a general belief that flying machines are possible or that secret weapons may be tested or that UFOs exist, all waves have grown out of a milieu of contemporary belief and reflected its contents. If people begin to report unusual objects in the sky, the media take an interest — sometimes. The mere possibility of a wave may become more definite when anticipation adds strain to the situation. In 1896-97 people wanted the aerial-navigation problem solved before the turn of the century; in 1913 airships from Germany were a real threat; in 1957 Sputnik had turned all eyes toward space. In these situations a well-publicized UFO report could precipitate additional reporting as people rush to participate, to submit their own reports, to convert anything ambiguous in the sky into the fulfillment of UFO expectations. A full-scale wave would be the result. Only a rising chorus of skeptical experts, a press soon jaded by anything but humorous or outrageous reports, and public interest at last saturated with UFO stories could check the progress of the wave and pull UFO activity down again to its usual levels.

As the social events they are, UFO waves compare favorably with sociological theory. The key question is, are they anything more than episodes of social excitement? Human behavior during a UFO wave may differ little from human behavior during a stock-market panic or hula-hoop fad, but the role of the physical stimulus or supposed stimulus, the UFOs themselves, has yet to be

Table I. Stages in a UFO Wave.

Gradual:
1 = 1897
2 = 1909 (New Engl.)
3 = 1913 (Eng.)
4 = 1946
5 = 1952
6 = 1954
7 = 1987 (Belleville, Wis.)

Explosive:
1 = 1896
2 = 1947
3 = 1957
4 = 1973
5 = 1983 (Hudson Valley)

Stages	Gradual							Explosive				
	1	2	3	4	5	6	7	1	2	3	4	5
I. Initial Activity (low publicity)												
A. Scattered reports or localized concentration	X	X		X	X	X	X			X	X	X
B. Outbreaks in other areas	X	X	X	X	X	X						
II. Complication												
A. One report or grp of repts makes news, but wave does not catch on	X	X	X	X	X	X		X	X		X	
B. Subsequent low-publicity reports	X	X		X	X	X		X	X		X	
III. Ascending Action												
A. Additional events attract widespread publicity	X	X	X	X		X	X	X	X	X	X	X
B. Widespread or intensive activity follows immediately										X	X	X
C. Widespread or intensive activity follows in about a week	X	X						X	X			
IV. Climax												
A. Many and widespread reports well publicized for a week or less		X						X	X	X		X
B. Many and widespread reports well publicized over a longer period	X		*	X	X	X	X				X	
V. Descending Action												
A. Slow decline in reports	X		X	X	X	X	X				X	X
B. Precipitous decline in reports		X						X	X	X		
C. Wave spreads into new territory	X	X		X		X		X				
D. Hoaxes, negative comments increase	X	X			X	X		X	X	X	X	X
VI. Finish												
A. Scattered reports diminishing to previous low levels and loss of media interest	X	X	X	X	X	X	X	X	X	X	X	X

* A hiatus in reports for two weeks in mid-February 1913 bisected the period of greatest activity.

examined. Do UFO reports increase because of social excitement, or does social excitement build around an increase in sightings?

UFO waves: social or physical?

Table I summarizes the stages of both gradual and explosive UFO waves in a single, detailed scheme. The six stages take their names from the parts of drama, but a UFO wave makes an unsatifactory play. All the action builds toward a climactic moment of truth that never comes, or collapses toward an end that brings no resolution. Questions are plentiful, answers scarce, enlightenment minimal. At the end you have the feeling that you watched an exciting show, but what did it all mean? UFOs treat their audience to a theater of the absurd, where the questions they raise trail off into the distance along with the last stray reports. What substance, if any, underlies the sound and fury remains the greatest puzzle of all.

The table also compares several waves with 1897 activity as the prototypical gradual wave and 1896 activity as the prototypical explosive wave. More thorough knowledge of these waves might change their entries in the table, since the present evaluations are largely impressionistic. Even at this imperfect stage, the comparison still offers some valuable insights into the social-vs.-physical problem.

Gradual waves include all six stages and most substages. Events are underway and often developed to a level of considerable complexity before news media pick up the story, then show no dramatic increase in the wake of media attention. Nearly all of the gradual waves compared here included one or more instances of major publicity. In no case did spectacular increases in sightings follow. The 1952 wave illustrates this point, since publicity occurred here and there throughout the months of heightened activity without obvious effect, while the nationally-headlined Washington, D.C., sightings in late July failed to provoke any new outpouring of reports. The slow rise, extended climax and slow falling-off of sightings in a gradual wave suggest that observations rather than media drive the events.

Explosive waves operate on a tighter schedule and appear more sensitive to the effects of publicity. A quick rise, brief climax and rapid fall in reports suggest that public excitement and media attention shape the course of events. The close relationship between major publicity and major increases in reports is unique to explosive waves and further confirms their dependency on nonobservational factors. At the same time comparisons indicate that some explosive waves are illusory. The 1973 wave sticks in memory as explosive, the aftermath of attention to the Pascagoula abduction. In fact, the 1973 wave had been underway for a long time, garnering publicity along the way and fulfilling all the requirements for a gradual wave of exceptional proportions. Pascagoula and its publicity consequences have loomed large enough in memory to distort the true image of this wave. The Levelland, Texas, sightings gave the 1957 wave a sudden and spectacular launch into public awareness, but the previous days led the way with abundant sightings. Genuine sightings explosions exist, with 1896 and 1947 being clear examples, but this pattern seems rare. When all the facts are in, it is usually publicity that erupts, not UFOs.

Social matters just as clearly make a difference and cannot be ignored. The Roman historian Livy records "waves" of prodigious events preceding wars and other dangers threatening Rome, and the idea that signs in the heavens foreshadow dire events on earth has persisted till modern times. Tensions generated by current events may raise both expectations and tolerance for UFO waves. German airships were regarded as a serious threat from highest government circles down to the man on the street in 1913, and Soviet secret weapons were equally plausible for Scandinavians in 1946. A relative dearth of negative press comments suggests that the context of expectations lent sanction to these two waves. Positive belief is far less unanimous in most other waves, but doubtless an effective inducement for some believers to see what they want to see.

Another social factor operating in the wave situation is the incentive to report. J. Allen Hynek's lectures often included a telling experiment: He asked how many members of the audience had seen a UFO, and a forest of hands rose. Then he asked how many had reported their sightings, and so many hands fell that the forest looked like a sudden victim of clear-cutting. Waves make reporting easy. So many other witnesses are going public and receiving favorable responses (at least at first) that fear of ridicule diminishes and speaking up seems the proper thing to do. Not only is there safety in numbers, but the UFO problem seems especially important with so many sightings taking place. Witnesses can feel as if they contribute toward solving the mystery, or they can respond to an urge to follow the fashion. The Chinese wave of 1980 picked up part of its impetus from liberalized treatment of speech and the press, opening the way to discussion of UFOs. People not only reported current observations but brought up past sightings so that a UFO wave also became a celebration of newfound freedoms [18].

Social-control factors intervene in most waves and take a hand in curbing them, or publicity about them. The initial favorable publicity associated with most waves gives way sooner or later to skeptical commentary. These comments may begin early, but they tend to increase in number and authority as the wave goes on. The longer people report strange objects but no one finds out what these objects are, the more credible these negative remarks become. Mysteries that remain mysteries too long become frustrations. A limited attention span afflicts the media and the public as well,

so treating a continuous stream of UFO sightings as straight news cannot go on indefinitely. Humor and ridicule increase as both the press and the public seem to seek variety after a while. Once they gather their thoughts and ply their trade, hoaxers discredit the entire wave by providing cases easy to explain away. Coverage tends to favor the more fantastic reports as the wave goes on, like the Flatwoods Monster in September 1952. The media seem ready to reach for a sensation as ordinary UFO news grows stale. Here again some caution is necessary: during the French 1954 wave, landings and occupant reports appeared early as well as late. While the 1957 wave began with the Levelland electromagnetic cases. The reality of the wave and the associated publicity may present very different images. Still, negative publicity and loss of public interest surely have an adverse effect on reporting, and may curtail a wave or one phase of it.

What waves show us is a phenomenon with both physical and social aspects — and a phenomenon doubly complicated for this reason. To speak of waves as if they were a single kind clearly over simplifies reality. Waves differ greatly in size, duration and geographical confines, with the various types from the miniature to the monstrous grading one into the other. In this sense wave activity has not ceased, but has limited itself to local and regional scope during this decade. Along with recognition of a variety of waves must pass the notion that UFOs operate in one specific manner. The great, spectacular wave is not a special characteristic of UFOs or proof that they are extraterrestrial visitors, but only one of many ways in which sighting reports may increase.

In or out of waves, most UFO sightings amount to IFO sightings. Any thoughtful ufologist readily acknowledges this fact. Waves foster a situation of public exitement wherein reports of the lowest reliability wash in on the flood and win a hearing they might not enjoy during calmer, more critical times. The negative side of public eagerness to report is a willingness to report anything. For this reason a wave will consist mostly of IFO reports, and for the 1896-1897 waves, a good case can be made that all the sightings reduce to astronomical bodies, fire balloons and hoaxes. Both these waves still present the pattern characteristic of all waves. A similar pattern or parts of it probably characterize periods of intensive Bigfoot or Loch Ness Monster sightings as well. Whether waves include a proportionate increase in legitimate unknowns is a matter needing further research. Even if the answer is yes, and impressions suggest that it is, the shaping influence of excitement, expectations and publicity play such an important part that the wave as we see it is never the wave that occurred as an objective event. The social pattern so dominates the image we receive of the wave that only extensive research can disentangle belief from reality.

Publicity and social excitement are important enough to speculate that they may play a role in the 15-year absence of major waves in this country. Local and minor waves seem to be ongoing even now. What the present situation lacks is the attention that could link these isolated events together into the appearance of something sudden and wide-scale, and draw out witnesses to report their sightings in extraordinary numbers. If this rather doubtful hypothesis is true, then great waves are in part illusions. The appearance of a wave would result from publicity unifying smaller actual waves and provoking the excitement to draw forth the silent majority of UFO witnesses. Another social factor may account for the absence of massive waves during this decade. In this century only the 1920s join the 1980s as extensive "dry spells," and both have something in common. Both these decades represent a period when contemporary UFO ideas had become commonplace. In the 1920s, UFOs meant phantom airplanes, but airplanes had become too ordinary to stir much amazement by then. Spaceships have become a bit too conventional for the present decade as well. We may be experiencing a period of wonderment fatigue when, for a while and probably only a little while, the excitement of UFOs has lost its edge for the public and the press.

After extending all due credit to social factors, we must credit waves with some physical substance as well. They are not much ado about nothing. They start and grow and spread with little or no help from the media, and jump from place to place around the globe without apparent social provocation. Media coverage only occasionally triggers an immediate response. What appears more often is something like the week's delay between reports of Kenneth Arnold's sighting and the real onset of the 1947 wave at the beginning of July, or publicity going its way while the wave takes a separate course, as in 1952, 1954 or 1973. At least the cause-and-effect relationship between publicity and UFO activity is not striking, not the matter of knee-jerk suddenness that skeptics suggest. Arguments can be made that a subtler growth of excitement occurs or that public interest has enough intertia to delay the participation of many people, but the evidence offers reasons to question any glib effort to attribute waves to purely social factors. Of course the physical content of waves need not be spaceships. Venus or airplanes seen under the influence of expectation may provide the physical stimulus. Only further exploration of actual reports can tell. A strong suspicion still must remain that UFO waves have content beyond the conventional and a course independent in part of the excitement they inspire. In other words, witnesses see something to get excited about.

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Coming in IUR...

Ufology in Europe: or, what is America coming to?
by Edoardo Russo and Gian Paolo Grassino

What is Robert Basil's problem?
by Thomas E. Bullard

EDITORIAL — *continued from page 3*

many of their neighbors.

According to a survey conducted in 1984 and published three years later in *American Health*, 67 percent of the American people believe they have experienced ESP and nearly half (42 percent) are convinced they have communicated with deceased persons. University of Arizona sociologist Andrew Greeley, who did the polling in cooperation with colleagues from the University of Chicago, writes, "Even though I've never had a psychic or mystical experience myself, most Americans have. We saw this in our first study in 1973 and in data from a repeat survey we have just analyzed.... More people than ever say they've had such experiences. Other surveys confirm the trend. And it's true whether you look at the most common forms of psychic and mystical experience, or the rarest."

Independent surveys conducted over the past two decades in Great Britain, Italy, Hong Kong and Iceland have confirmed that large numbers of people report anomalous "psychic" experiences. Most surveys suggest that at some point in your life you are more likely than not to have (or believe you have had) some sort of "paranormal" encounter. History attests that these experiences, unlike UFO experiences (which are relative latecomers on the world scene), have occurred at all times and all places.

What this means is up to you to decide. Either there are paranormal phenomena or psychological factors cause essentially healthy, normal persons mistakenly to think they have experienced inexplicable events. These are questions that specialists in anomalistic psychology and parapsychology will have to answer. They need not concern ufologists, who absolutely should not assume an automatic connection between an individual's claimed UFO experience and other alleged mysterious events. All studies done to date of UFO percipients, including those reporting high-strangeness encounters, show that these individuals are basically normal. They are not, as some writers would have us believe, "special" because they are "psychic."

It might be argued, of course, that UFO experiences are one variety of "fantasy" experience and that "psychic" experiences are another. This argument, while superficially appealing, has its problems, as (for example) psychologists with investigative experience in close-encounter cases have pointed out. But whatever its merits, it is not quite the same as the argument that assumes that UFO percipients are more likely than other people to experience the "psychic."

Ufologists would be well-advised to stick to UFOs. It's not that we can't learn from others who are studying unusual phenomena, whether those others are anomalistic psychologists, psychical researchers or cryptozoologists. In some sense all of us have to deal with the same vexing problems of methodology, eyewitness testimony, and interaction with scientists, media and debunkers. But these are social and cultural matters. The actual substance of what we are trying to understand probably is related in no other way than that we don't yet understand it. Let's not confuse one unknown with another, simply because each so far has eluded full explanation.

A footnote here: The tireless Philip J. Klass, in a December 18, 1988, white paper replete with the underlinings and capitalized words that our debunker friend habitually employs in lieu of reasoned argument, claims that I have — horror of horrors — contradicted myself. He says that at one time I "apparently accepted" the truth of the stories told by Falcon and Condor and reported by Bill Moore and Jaime (not "Jamie," Phil) Shandera but now (as evidenced by my last *IUR* editorial) criticize Seligman Productions for not trying to verify what may in fact be "lurid fantasies."

Klass refers to an article I wrote in the April 1988 issue of *Fate*, in which I reported, for the first time in a national magazine, the various claims about EBEs, MJ-12, Project Aquarius and so on. Evidently Klass assumes that simply to record these stories is to endorse them. In fact, I did not endorse them; I simply called them "stories." What else could one call them, in the absence of relevant evidence? A *Fate* reader subsequently complained (September issue, p. 111) that I had not revealed what I "personally [feel] about these current developments." My recent *IUR* editorial expresses my feelings: that until firm evidence emerges one way or another, we should all be agnostics. Frankly I can't see what else we can be.

My problem with Seligman's show was that, although it had the opportunity to do what we ufologists could not do, it did nothing. As I complained in my editorial, "The production company had far greater resources, in terms of both finances and full-time investigators, than CUFOS or any other civilian UFO-research organization has ever had.... It could have come up with something of substance." In fact, when I met Seligman and his associates in Lincoln, Nebraska, last June, I implored them to use their money and manpower to get to the bottom of these matters. When they didn't — or, more to the point, when they demonstrated they had no interest in doing so — I, along with everybody else who had similar hopes, was angry and disappointed.

Meantime, Klass himself has been of little help in any of this. His various writings on the controversy have been predictably lauded by his fellow UFOphobes and easily refuted by Stanton Friedman in the pages of *IUR* and elsewhere. If the whole story proves to be a hoax (a good possibility, though that will make matters hardly less interesting), it will have been, as usual, the ufologists who proved to be the only competent skeptics. — *Jerome Clark*